

THE MINISTRY AND THE POPULACE.

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A few typographical errors occur in my article under the above caption in No. 37, current volume of the EVANGELIST. The worst of which is making me say Bachelors of Service instead of Bachelors of Science.

The use of *and* instead of *or* in the following sentence spoils its elegance: "And if our education is permitted to lift our discourses above the impressibility of our hearers they will turn away *or* listen in apathy." It seems to me that if the Editor had noticed carefully the sentiment of the above sentence, and its general harmony throughout the article, he would not have said in his editorial criticism that "In our judgment he (I) has a wrong conception of what is meant by an educated ministry." I think we understand it just alike, when he understands me. I am in favor of an educated ministry, but I do not want to see the power gained by education wasted in ostentatious display, or indulge imagery and logic above the impressibility of the hearers.

I am in favor of educating men for the ministry who are thoroughly converted and have the preparation of heart, and my whole object in these articles is to impress our ministry that without this education of the heart they will be ineffective. I said, "I would not discourage higher education in our ministry, but I want to impress us that the higher culture of the heart is far more effective for good with the *masses* than that of the head if either should be neglected. The most effective sermons are those which are sufficiently scholarly as not to repel the learned and yet sufficiently emotional as to attract the unlearned and incite emotion and aspiration for a higher life in all."

If my premises or reasoning are incorrect, show their fallacy, but do not surmise that I mean evil, and opposition to education in the ministry, (when I said plainly that I do not) only because I point out its dangers.

You say, "We can not conceive how even the most thorough education could in any way disqualify one for the Gospel ministry." I can not conceive how the study of minute physiology, as in the preparation for the practice of medicine, should make atheistic materialists of men, but it does so in many cases. To me this affords a strong proof of an intelligent God and creator of man, while it produces doubts and even disbelief in others. And I can name not a few pious and talented young ministers, who after having spent many years of training for this calling have become wrecks in faith and

character and who were ready to quit the profession, when their non-interesting discourses failed to make their ministry lucrative. While I may not account for these results I must admit them to be true.

To my mind the best reason to account for this result is that, "A great store of knowledge and arts gleaned from books and masters tends to make the minister self-reliant and didactic." He forgets the superiority of Christ, and in his self-conceit he fails to draw nigh to God that God may draw nigh to him and bless him and his work. First discouragements and then doubts drive him from his post. Thus "The culture of a higher education tends to unfit the divine to supply the wants of the *masses*, tends to make him a matter of fact teacher instead of an emotion stirrer."

In speaking of the greater necessity of stirring the emotions, I had reference to the *masses*, as in the main trend of that article, who are out of Christ, not converted and who have more knowledge of right than they are willing to live out.

In this you misconstrue my meaning, I am not in favor of great excitements, but I wish to know what good can be accomplished without awakening the emotions of sinners? He must be fed on that which induces action; for if, "All of us know better than we do," how much more true is this of the sinner who makes little or no pretensions to do right, and it was for the sinning populace that I was pleading as my caption indicates. It was making Christians rather than instructing them that I had under consideration. The true Christian attends service and is benefited by the most prosy discourse, but how many of the unawakened can that kind of preaching entertain and hold, much less stir their emotions to action? Webster defines Emotion, a moving of the mind; to move, to excite the sensibilities. And in this sense only have I used it. Education may and often does instruct the mind in the right way, without stirring the emotions to act, and what the populace needs is more mind moving to act what is known. And unless the emotion to act can be stirred, there is an end of instruction. Christ said, "If any one may wish the will of him to do, he shall know concerning the teaching whether from God it is, or I from myself speak." John 7: 17, in the word for word translation, Emphatic Diaglott.

If then the mind moves to do, more knowledge will be unfolded to it. One thing is certain, that if, "we do not as well as we know," our growth in grace will be very slow; for it is the doer of the word that is blessed. James 1: 25. Our knowledge of right should not be more

than one moment in advance of our emotional determination to act right.

A minister would be very derelect that would hesitate or refuse to instruct those, who awakened by his emotional pleading, desires to know what to do. I would direct such a one to Acts 2: 38; and Matt. 28: 19, 20. Surely no Brethren minister could be so ignorant as not to be able to direct an awakened sinner what to do.

Higher education gives power to the mind in memory, imagery, richness, and application of thought, and by no means detracts from the efficiency of the minister, so long as he regards the susceptibility of his hearers, and his own dependence on a higher power to maintain his spirituality. Paul was highly educated and abundantly blessed in revelation, and he admits that from this cause he was liable to exult and fall. Hear him in II Cor. 12: 7. "And lest I should be exalted above measure through (by) the abundance of the revelation, there was given to me a thorn in the flesh, the messenger of satan to afflict me, lest I should be exalted above measure." This thorn or bodily suffering was evidently sent to humble him; for hear him say in verse 10, "For when I am weak then am I strong." If humility was necessary with Paul's ability for the ministry, why may I not warn us against the tendency of high powers acquired by study to make us "exult above measure" in our own strength? without being accused of opposing higher education in the ministry, when I never have, and said plainly in that article that I would not discourage it.

THE NEED OF THE B. E. IN THE HOMES OF MEMBERS.

GUILFORD LESLIE.

The BRETHREN EVANGELIST is the official organ of our Brethren church, and the need of it in our homes becomes apparent to every mind upon serious consideration. Our EVANGELIST is the means by which we reach headquarters for instructions, education, refinement, and spiritual strength, and life by which we keep in communication and touch with the best thoughts and educators of our church at large. It is like the telephone by which we are enabled to talk with friends hundreds of miles away, recognizing their voices. As we read from the pens of those whom we have previously heard declare the precious word of God it requires but a little use of the imagination to think we hear the voices of Brethren Holsinger, or Bashor, or Sister Grossnickle, and Oh, how much we may be ed-

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